

ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association, for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XIX. A. STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, JULY 5, 1848.

TERMS, \$2.00 IN ADVANCE. } No. 27.
OFFICE, No. 7 CORNHILL.

PORTRAIT OF SUMMERFIELD.

BY REV. J. N. DANFORTH.

This eminent preacher has been compared to Whitefield, but erroneously. He was earnest, but not like him, impetuous. He did not, like that celebrated preacher, storm the kingdom of Satan, and carry it at the point of the sword; but he was always an example of courage and conduct to the "sacramental host of God's elect," and maintained the cause of the Redeemer, if not by direct and overwhelming attacks on the enemy, by strengthening the hands of the friends of the cause. He proved the high virtues of affection in the pulpit. Not that he daintily wielded the sword of the Spirit with flowers, using it as a fancy weapon to exhibit his theological dexterity, but he aimed to conquer by love, the gentlest, strongest, holiest, and most effectual instrument in the whole armory of heaven.

Whitefield was not deficient in tenderness; his path to the sinner's heart was often wet with tears; but he struck everywhere; he swung his glittering weapon in every direction; and it was all one with him to preach in the cushioned and carpeted pulpit to lords, ladies and gentlemen, or to encounter a mob of stage-players and merry-andrews in the open field. He insisted on instant, visible, decisive action. The very earth would seem to be shaken with the thunder of his eloquence; the heavens seemed, in the bold metaphor of Isaiah, to "drop down from above, and the skies to pour down righteousness," when he set the trumpet of the Gospel to his lips, and made the notes of salvation or perdition ring in the ears of dying men. Such unvoiced sounds startled the multitude into life, rousing energies that were forthwith enlisted either for or against the mighty cause which he advocated with the boldness and fervor of one who had received immediate commission from Heaven. His sacred ambition was content with nothing short of the conquest of thousands.

The qualities of Summerfield's preaching were different from these. His was a strong, but not a vehement spirit. In his preaching, more of the light than the fire of truth. It did not leap from him in flashing convulsions. It rather emanated in a mild radiance, softening and subduing all hearts.

"By him, in strains as sweet
As angel voice, the Gospel whispered peace."

At a new view, nothing remarkable could be discovered in his face, but when he reached the sacred desk, and stood there "the messenger of God, the legate of the skies," he appeared to have passed through a kind of transformation. Instantly call it a transfiguration, but for the sacred appropriation of that sublime term; it was a change well befitting the place and the occasion. His countenance shone with the lustre of him whose habit was that of one "communing with the skies." To borrow an illustration from the sister of arts, the pictures which he drew, like those of Titian, were graceful, delicate, and truthful as nature itself; while those of Whitefield, like the painting of Michael Angelo, were bold, vivid, and sublime, even to the height of terror, though not beyond that of truth, if all the truth on these awful subjects could be known. The illustrious painter last mentioned declared of the former that "if he had studied among the master pieces of antiquity, he would have eclipsed all the painters in the world." I will not say that if Summerfield had lived and studied profoundly, he would have eclipsed all other preachers; but he would have found an elevated place somewhere in the diadem of consecrated glory, "the royal diadem in the hand of God," where he would have shone with no ordinary brightness.

Whitefield was in sacred eloquence what Handel was in sacred music. There was an air, a soul, and a movement in his oratory, which, as already hinted, created indescribable emotion in his vast assemblies; and if Handel, with a thousand auxiliary voices and instruments, attended the multitude in Westminster Abbey—even to raising them on their feet—by the performance of his *Messiah*, Whitefield did greater wonders in his single person, by *praising* the Messiah to the immense crowds at Tottenham Court Road and Moorfields. On the other hand Summerfield may be compared to Mozart, rich, tender, pensive and pathetic; and like that great master, who is said to have composed his own requiem, seeming in some of his last efforts to be preaching his own funeral sermon. The success of the former was, I had almost said, without bounds till death, which put a period to everything earthly, sealed his labors, and sent him to their reward. The success of the latter was necessarily more limited, for his life was indeed a span, though a noble one. Such minds of ethereal flame often spring most quickly to their heavenly source. If those thus planted in the house of the Lord do flourish in the courts of our God, how transient their bloom and beauty.

"Like a tree
Tall, with the weight of its own golden fruitage,
Stands gently to the dust."

Seven years ago completed his ministerial career, while that of the immortal master of pulpit eloquence was protracted through a whole generation, which he so faithfully "served" till the very hour when he "fell asleep;" a generation on which he exerted so mighty an influence, to the day when he descended from the pulpit for the last time, and was unrobed for his dying bed. The subject of this sketch can never be forgotten by those who beheld his successful labors in the cause of benevolence; for, young as he was, he was a distinguished and influential patron of the various religious societies which form so brilliant an era in the commencement of the present century. How great was the blank created in the "feast of weeks," as he was accustomed to call the May anniversaries. For meetings of this character he possessed a peculiar attraction. It was on such occasions that he appeared as one in whom the spirit of charity was blended in beautiful alliance with the soul of genius and eloquence; and by the charm of this consecrated union he held captive the hearts of listening thousands.

His first speech after his arrival in this country, which was before the American Bible Society, awoke a thrill of admiring surprise which, swelling into an expectant wonder, took strong possession of the public mind, and at once prepared the way for those immense congregations which assembled to hear whenever he was known he was to preach. By a kind of natural and unanimous consent, the voice of the public became the unsolicited herald of his preaching. The question was not when or where that he should speak, but how shall we get a seat or a stand? Rooms were patiently waited for many, for the sake of a convenient seat, and they thought themselves amply repaid by the preacher.

For the Herald and Journal.

WORSHIP GOD.

"God is a Spirit, and they that worship him, must worship him in spirit and truth." Alas! how few of this description are found in our religious assemblies. We behold often people crowding to the house of worship, gay, thoughtless and giddy, full of laughter, talk and vanity. These come not to worship God, but some creature, they know not what; to plan some visit, party of pleasure, &c., often leads them to the house of God. Another company you see busily conversing about the news, the war, the state of our country, &c. &c.; a third, and not the least, about their crops, their farms, and the like. Here and there you see a lone traveller pensively walking along the road; he heeds not the throng; his thoughts, his heart is talking with God, and asking his blessing on the minister, the church and the sinner. Next you see some two or three locked arm in arm busily engaged in talk; they are speaking of the low state of Zion, the worldly mindedness of professors, the carelessness of sinners. When shall we see religion flourish in its youth, gone by? "Oh, that I was as months past when the candle of the Lord shone upon me, when my children were about me, when we walked to the house of God together with delight; when will it be, when shall we see another powerful revival of religion?" Soon the house is filled with people, most of them with smiling countenances, looking round first on one side, then the other; then a whisper or two, then another look. Only now and then one whose conduct and countenance denote him or her a true worshipper. Most are taken up with outward things, few with communion with God. We see not the solemn presence of God stamped on each countenance; we see not the tear of grief or joy running freely from many an eye; we hear no sigh of penitence, no groans of distress, no hearty *amen*s, no exclamations of glory; we see not the fire of God's love in the heart, shining and sparkling in the eye of the Christian; his heart hangs down like a bulrush, his harp is on the willow unstrung in every string, his heart is cold and frosty, he is far in the north country. No mighty wrestling in prayer for the outpouring of God's Spirit, no powerful grasp of the hand of faith upon Israel's God until the blessing comes. A pleasing form of worship is gone through with, a beautiful sermon is delivered, a fine prayer made, excellent singing from the choir charms the ear. Another blood-bought privilege is misimproved, another opportunity of seeking God is lost. The public are dismissed, and most of them go home gay as larks. We have been to meeting to-day, but not to worship God.

For the Herald and Journal.

OLD TIMES.

The following extracts from the "History of Newburyport," &c., by "Joshua Coffin," may interest some "ultra" people of this day, and amuse the more "common sense" ones. N. P., Jr.

A person familiar with the history of the Northern States, cannot open this work without meeting with some fact or occurrence which emphasizes the character of our ancestors. We will note a few striking illustrations.

Under the year 1637, we find that ten men, whose names are given, "went to Newtown (now Cambridge) forty miles, on foot, to vote for Governor Winthrop, against Sir Henry Vane, and the friends of Mrs. Hutchinson."

We might ask, how many of our citizens would now walk ten miles to vote for state officers?

In the year 1549, Gov. Endicott, Deputy Gov. Dudley, and seven of the assistants bore their official testimony against the wearing of long hair. They said—"Forasmuch as the wearing of long hair after the manner of ruffians and barbarous Indians, has begun to invade New England, contrary to the rule of God's word, they do declare and manifest their dislike and detestation against the wearing of such long hair as against a thing unbecoming and unmanly, whereby men do offend themselves, and do offend sober and modest men, and do corrupt good manners."

Would that all our young men would think it "unmanly" to ape the disgusting appendages of the goat and chimera.

In 1714, the Rev. John Tufts of the West Parish of Newbury, published a small work on music, entitled "A very plain and easy introduction to the art of singing psalm tunes, with cantus or trebles of twenty-eight psalm tunes, with cantus or trebles of twenty-eight psalm tunes, or five shillings a dozen."

Small as this book must have been, to be afforded for sixpence, it was a great novelty, it being the first publication of the kind in New England, if not in America. As late as 1700, there were not more than four or five tunes known in many of the congregations in this country, and in some not more than two or three, and even those were sung altogether by rote. These tunes were York, Hackney, St. Mary's, Windsor and Martyrs. To publish at this time a book on music, containing the enormous number of twenty-eight tunes, was a daring innovation on the old time-honored customs of the country, and the attempt to teach singing by note, thus commenced by Mr. Tufts, was most strenuously resisted for many years by that large class of persons, everywhere to be found, who believe that an old error is better than a new truth.

A writer in the New England Chronicle, in 1723, thus observes—"Truly I have a great jealousy that if we once begin to sing by rule, the next thing will be to pray by rule and preach by rule, and then comes Popery."

From the Western Christian Advocate.

HELP—BRETHREN, HELP!

To the Ministry and Membership of the Methodist Episcopal Church in the United States of America.

DEAR BRETHREN:—The undersigned, as agent for, and in behalf of the Wesley Chapel society, the Ebenezer Chapel society, and the Green Street African society, in the city of St. Louis, and the Hannibal society, in the State of Missouri, would state, that the practical workings of the "Plan of Separation," as it has been called, passed at the session of the General Conference in 1844, has deprived the above-mentioned societies of their rights and privileges in the Methodist Episcopal Church during the last three years—a brief history of which I desire to lay before you.

vention, the stationed preacher at Wesley Chapel, being supported by thirty members out of the seventy, who voted to go South, entered the meeting-house through a window, took the lock off the door, put another on, and thus got possession of the house, and they have since then kept it. The four trustees who represent the forty members who adhere to the Methodist Episcopal Church have commenced a suit at law for it, but they are unable to carry on the suit, unless they have aid from the church to enable them so to do. And when they gain the house by law, they will be in debt on it \$1,000, which existed when the house was erected.

The Ebenezer Chapel society is composed of parts of the Fourth Street and Centenary churches, who adhere to the Methodist Episcopal Church. Having been deprived of the houses of worship they had contributed to erect, they have united and erected a good and commodious house of worship, which they call "Ebenezer Chapel," and after having exhausted their means, they are in debt for it \$1,000.

The Green Street African society, at the time the vote was taken to determine whether they would adhere to the Methodist Episcopal Church, or go into the Church South, consisted of one hundred and seventeen members; and although several white persons used great exertions to induce them to vote to go South, one hundred and ten voted to remain in our church, and seven to go South! And yet, notwithstanding this overwhelming majority, the one hundred and ten were turned out of their own house of worship, and they have been compelled, since then, to worship in a hired tenement. They have commenced suit, and there can be no doubt that they will recover their house; but, in order to effect this, they must have sufficient means to carry the suit on, and they look to the church for them.

The Hannibal society has also been deprived of their house and all the privileges of the church through the action of the Church South, under their construction of the "Plan of Separation." These societies have borne their grievances with all the patience they have been able to exercise for three long years, in hopes that the General Conference of 1848 would redress them. They accordingly, by their agent, presented to the General Conference, which has just closed its session, their case. The General Conference manifested great sympathy for these suffering brethren, but concluded that they had no constitutional power to appropriate any of the funds of the church to aid them in their distress. But at the same time, being extremely anxious to take some course which would remedy the evil, they unanimously passed the following resolutions, which it was hoped would relieve these brethren from their embarrassments. They are as follows:

Resolved, by the General Conference, That the societies belonging to the Methodist Episcopal Church in the city of St. Louis, and in the town of Hannibal, all in the State of Missouri, be, and they are hereby authorized to appoint an agent to travel and solicit aid from the church, for the purpose of their relief from their pecuniary embarrassments; and the ministry and membership of the Methodist Episcopal Church are requested to render to said agent, all the aid and facilities in their power to accomplish this object.

Resolved, That the several Annual Conferences be requested to take such measures to assist the brethren in those places, as they, in their wisdom, may see proper.

Resolved, That any and all persons which may be raised by any person or persons for the relief of our suffering brethren in St. Louis and Hannibal be and they are hereby requested to forward the same to our Book Agents at Cincinnati, to be applied as provided for.

GEO. PECK, Chairman.

A true copy.

J. M. TRIMBLE, Sec'y Gen. Con.

From the foregoing it will be seen that these cases are very afflictive and distressing; and they are the more so from the fact that they have not been brought about by anything they have done, but they are the fruits of the act of the General Conference of 1844. In view of this, it is hoped and confidently expected that you will hear and favorably regard our cry for help; and as it is necessary that some funds should be had immediately, in order to be able to prosecute the suits, &c., you are earnestly and importunately requested to do all you consistently can, and forward the amounts which may be raised to the Book Agents at Cincinnati, from which place they will be transmitted to these suffering brethren. And may the Lord guide and direct you in this business!

WILLIAM JEROME.

June 2, 1848.

The above communication from Br. Jerome sets forth only in part the sufferings of our brethren in Missouri, and it is hoped that the call will be promptly responded to; and for the purpose of having it known throughout the whole church, the Christian Advocate and Journal, Zion's Herald, the Northern Christian Advocate, and the Pittsburgh Christian Advocate, are requested to publish the above communication.

ON PREACHING.

To preach well, a preacher must not read his discourse. The clergyman should endeavor to extemporize. Why should extemporaneous preaching be thought unattainable? Do we not hear lawyers speak, without written notes, for an hour or more before a jury? Do not our Senators and Congressmen make unwritten speeches of several hours in length? Do not our politicians speak to thousands purely extemporaneously, and may we not judge from the shouts of applause which they receive, that they have acquitted themselves with some degree of acceptance? Do not the improvisatori in Naples and Rome throw out verse after verse purely extemporaneous on any topic a hearer may prescribe? And why should preachers be afraid to extemporize? Why cannot they speak as well as those whom the writer has just referred, on subjects they have studied, or ought to have studied most deeply and most prayerfully—subjects that must be dear to their inmost souls?

The writer knows that there are objections to extemporaneous preaching. Preachers allege, that their congregations are intelligent, given to reading, skillful in detecting inaccuracies; they allege, that they would be offended with the hesitation, the verbosity, the errors, the numberless repetitions of the extemporaneous preacher—the want of finish of his style, the destitution of rhythm and roundness of his periods. But why do not these objections weigh with the members of our Senate and our Legislatures, who speak before auditors confessedly more intellectual and better qualified to discern errors, than the mixed congregations that attend on

our ministrations? And yet Senators and Legislators are not afraid to express their sentiments without note or manuscript.

What extemporaneous preaching loses in point of correctness, it makes up in effect. We may examine the Scriptures and Ecclesiastical History, and we shall find, that effects such as were produced on the day of Pentecost, and in the days of St. Chrysostom, and St. Augustine, were not wrought by the more reading of a sermon. And let it be remembered that extemporaneous speaking has had the general approbation of all nations—Greek, Roman, as well as modern nations.

By extemporaneous preaching, the writer does not mean unstudied preaching. Let the man of God pray over his subject, let him properly arrange it, let him compare Scripture with Scripture, let him illustrate his subject, as his genius, unfettered and untrammelled, may dictate to him; let him look around for all the adventitious aids of philosophy or ethics, or history, or poetry—let him digest, mature his subject well, and then with his facts and arguments and aids from these great sources, and in devout dependence on the Holy Spirit, let him venture into the pulpit, and his preaching shall not be in vain. But let him not study words. If his mind is stayed on God, if he depends on the Father of lights, if he has an eye single to his glory, he need not be afraid of words not flocking to his standard. "Words (to use the language of the immortal Milton) like nimble and airy servants, trip about him at command, and in well ordered files, as he would wish, fall aptly into their own places." Words attend on the heaven-taught speaker, like the sylphs described by Pope, as ever ready to wait on the heroine Belinda.

"Know then, numbered spirits round thee fly,
The light amidst the lower sky:
These, though unseen, are ever on the wing,
Hunt o'er the box, and hover round the ring."

Few know their powers, until they are excited. Let a strong truth be presented to the mind, let the preacher grasp it with his whole soul, let him immerse himself in considerations of the vast and overwhelming importance of his subject to the immortal and temporal interests of the people whom he is addressing, and if he be gifted with anything like intellectuality, he will find words, and those the most appropriate and affecting, answering to his bidding. If a preacher constantly reads his sermons, he will fall into a reading style. There is a vast difference between a reading style and an extemporaneous speaking style. It is more perceptible in the English language than in the French. The reading style of the English is grave, lofty, dignified; the reader is dressed up for the occasion. He departs as far as possible from the language of the common people. The man who reads to one of our audiences, thinks he must avoid the free, flowing, easy, conversational style. The French language, from its inferiority in grandeur and strength and dignity, is better adapted than ours to conversation, and the style of public speaking, bordering on conversation. If a minister constantly reads his sermons, he will contract an essay style. He may be led to imitate the pompous and splendid, but frigid periods of Johnson, or the coldly correct, but unimpassioned phraseology of Robertson or Blair. Let but a preacher form his style after the model of Dr. Johnson, or Robertson, and give paragraph on paragraph from his favorite author, and after declaiming the most striking and magnificent passages of those classical authors, according to the most approved directions of elocution, he will, ten chances to one, have the mortification of seeing a large portion of his auditory wrapped in the arms of sleep.—Episcopal Recorder.

From the Texas Christian Advocate.

MARTIN RUTER, D. D.

It is now almost ten years since this distinguished scholar and devoted missionary breathed his last in Washington. A few mornings since I visited the spot, hallowed by becoming the resting place of his mortal remains. By the exertions of our beloved brother, Rev. R. Alexander, a beautiful marble slab was procured and placed over his grave. It bears the following inscription from the pen of Dr. Winans:

Beneath this Stone
Rest
The mortal Remains
of
Rev. Martin Ruter, D. D.
37 years an Itinerant Minister
of the
Methodist E. Church,
And Superintendent
Of the first mission of that Church
in
The Republic of Texas.
He was
Respectable for his talents;
Distinguished for his learning;
and
Sincerely and devotedly pious.
He died in this Town, May 16, 1838,
In the 54th year of his age.
His end was peace.
He left a widow and nine children,
With whose sorrows
Thousands sympathize;
Among whom the Associates and Objects
of his Missionary benevolence
Are Principal.

Well done, thou servant of the highest!

Thy work is done, and thou art blest;
Beneath Jehovah's wing thou liest,
Protected in thy quiet rest.

Soon when the resurrection day shall rise,
The trump of Gabriel thou shalt hear,
Burst from thy grave with glad surprise,
And with the saints of light appear.

In honor clad, with glory crowned,
To lead the approval of thy King,
And join the raptured hosts around,
The triumph of His grace to sing.

Dr. Ruter was admitted on trial in the New York Conference in 1801, when but sixteen years of age. In 1804 he was sent as a missionary to Montreal, in Lower Canada. Here, Dr. Bangs (Hist. M. E. Church, page 288, vol. 4) says, "He gave great satisfaction to the people by the diligence and ability with which he discharged his duties." After filling some of the most important stations in the New England Conference, on the establishment of a Western Book Concern in 1820, he was appointed by the General Conference to the charge of that institution. This office he held during the constitutional term of eight years, when he was elected President of Augusta College. After discharging the duties of this office for four years, he resigned it, and was soon after called to preside over Alleghany College. He continued in this

office three years. He was now blest with competence—surrounded with his family, and a large circle of friends, who admired his talents, and appreciated his worth. But the wants of this new country presented themselves to his mind in such a pressing light that all these advantages were not sufficient to retain him there. He resigned his office, made farewell to his friends, and in the fall of 1837 arrived in the Lone Star Republic. His career was destined to be brief. While laying the foundation of his future operations, and before he had brought his family to their new home, an inscrutable Providence called him "from labor to reward." The letters which Dr. Ruter sent from Texas induced the writer of this article, when a youth, pursuing his college studies, to form the purpose of becoming a missionary in the new Republic, which purpose was carried out in due time, and he expects to spend his days in this field of labor. How many more were similarly influenced, and how much, and what great good resulted from the lamented Ruter's labors and death in Texas, can only be known in that day when all secret things shall be revealed.

Before I close this article, I wish to make a suggestion. The spot where Dr. Ruter was buried is not now used as a burying ground. There are but few graves near it. To prevent this sacred place from being appropriated to any common use, I should like to see Ruter's Chapel erected there. It is a beautiful location for a church, and we need one here very much. Preliminary steps have been taken to establish a line of steamboats from Washington to Galveston. This will thus become a place of considerable commercial importance. Who is willing to help in erecting a church there?

H. S. TRALL.

April 19, 1848.

THE METHODISTS NORTH AND SOUTH.

We have already stated, that at the late meeting of the Methodist Episcopal Church, at Pittsburgh, composed of delegates from all the districts in the non-slaveholding States, Rev. Dr. Pierce appeared as delegate from the Church South, and was rejected, the Conference refusing to fraternize with the Southern churches so long as they hold on to slavery and cherish this sin in their bosom. This act is regarded as final, and as effecting a complete separation between the Northern and Southern portions of that church. The editor of Zion's Herald, published in this city, says:

"This important act is not only a declaration of fraternal relations, but its whole import is a verdict against slavery and ecclesiastical alliance with slavery. Let it go forth, then, that the Methodist Episcopal Church rejects all alliance with pro-slavery ecclesiastical bodies. It has taken its stand, and will never, we trust, desert it."

The editor of the Richmond Christian Advocate, speaking in behalf of the South, says: "We unite in regard to this act as final. Since its adoption, not one of us have crossed the bar of the Conference. We are occasionally in the lobby waiting the action of the body on the property question. That settled, and it will soon be decided that we have 'no part or lot' in it, and we shall betake ourselves to our homes and work, to wait the issue of a suit before the civil courts of the country."

The Philadelphia Observer, true to the South as the needle to the pole, comments in a mournful mood upon the position of the Church North, saying:

"All such agitations and measures on this subject, as those which have rent asunder the Methodist Episcopal Church, are injurious to the colored people, and hinder and retard the work of their best friends, who are seeking to make them free in the noblest sense of the word. The alienations and strifes thus created are also a reproach to our common Christianity." The attempt—*the determination*, though at the risk of some strife, to separate religion from slavery and its monster vices, a *reproach to our common Christianity!!!* We do most respectfully and earnestly entreat an intelligent public not to take the Observer as a sample of the whole religious press of the free States. Yes, there are papers in Kentucky and Virginia, edited by Southern men, which have better views of Christianity and more independence in defending it against an alliance with oppression and crime. Such presses will be multiplied, and religion and outraged humanity will find ways to utter their voices, though they be muzzled by papers that lag behind the age, if not behind all ages.—Boston Reporter.

THE EMBLEMS OF WAR.

The following advice was given by Dr. Benjamin Rush, an eminent American physician and philanthropist, who died about thirty years ago:

In order to impress more deeply the minds of the people with the great blessings of peace by contrasting them with the evils of war, let the following inscription be painted on the sign which is placed over the door of the War Office at Washington, namely:

"An office for butchering the human species. A widow and orphan making office. An office for creating public and private debt. An office for creating famine, and for creating pestilential disease. An office for creating poverty, and for the destruction of liberty and national happiness."

In the lobby let there be printed representations of the common instruments of death; also of the human skulls, broken bones, hospitals crowded with sick and wounded soldiers, villages on fire, ships sinking into the ocean, rivers dyed in blood, and extensive plains without a tree or fence, or any other object but the ruins of deserted farm-houses.

Above this woful figure let the following words be inscribed, in red characters, to represent human blood, "NATIONAL GLORY."

FIRST IMPRESSIONS.

A respectable lady died in 1845, near Madison, Wisconsin. She was a native of Kentucky, and educated a Protestant. All her family were Protestants. For seven years previous to her death she had no intercourse with Roman Catholics. But when death was approaching she sent a hundred miles for a Catholic Bishop, that she might be received into communion and die in the Roman Church. And wherefore? Her feelings were the result of early impressions received while attending a Catholic school at Nazareth, Kentucky! Yet how little many parents think of the depth and permanency of the impressions made on their infant offspring by the school teachers' instructions or their own! Of all impressions those are most enduring which are the earliest.

sat down near neighbors were s house. Night ha